

M647

Boston

Tuesday, September 17, 1941

Must Remain in
Transcription Room

Mr. [redacted] [redacted], where are you?

At All right Mr. [redacted]

A: First, the whole idea I was born and then I think I talked most of
the time. Maybe we do it a little differently. Particularly since we have
started you might say as a new spirit of still and silence, and as you know
I will try to be more than a mere talker. It will be more something of
a sermon, I suppose. I mean to talk to you in a way that will be to you, to
the best of your understanding. This is an important part of what we are doing,
that we try to get through these things to you in a way that will be to you,
to get sufficient understanding of what is important. It is not to tell the
knowledge one has in speaking to you, but to make it so that you can see, or at
least think that it is a very important part of your life. Sometimes in ordinary
life the way it is, sometimes it seems that perhaps a little bit more with
itself seems more to the individual. But whatever way it is, the necessity
of each person has the individual application of it. It has to be very clear
that for that reason we give you a little bit of something with a
little bit of philosophy or something. Because that you see that in many
ways and you are probably more than that. It is not to be very clear
as far as trying to find out what is important. It is to be very clear
about for yourself. It is to be very clear about what is important, and at
times also one can see that it is important. It is to be very clear
towards it. It is to be very clear about what is important and realizing and
appreciating whatever may be the reason for it. It is to be very clear in the
extent that you understand it, or to be very clear about what is important.

them is nothing, even if you don't understand it. But all of that is preliminary, and the whole idea of writing, all those various questions, the questions such as how the difficulties of applying the ideas, which you have or which you think you have, in order to find out what you start to apply them, what is the taking place in you which might result in the experience which bounds your way. It's not enough that. Besides the tendency everywhere is to copy yourself in a way that all way of thinking. And it is only a very small part of what is required, I have required from the standpoint of thought, and I have thought up for the reason that he did write in thought he did in fact in order to have something, that could be used, and because of this when could result more or less permanent. I might be saying that is nothing about, or that only goes in one center or in the others of a human being, when a little while will disappear. And even if you say we find it, it will lose its originality and you will not have the possibility of even remembering the years from now, that will the thing which is the first when we found it probably for the first time, we have thought in you.

So the practical application is the important part, and it is the most important part. And the trouble is not together in the ~~same~~ ^{same} as division ideas and concepts, although it is of course necessary to know what it is. But it is really the attitude that the student is going to have. It is not whether there is or isn't, and the only way to know whether the student is or is not the results of knowledge and ideas is to know what the student is doing at the time. So for that reason, I think the only way to know what the student is doing, and what the student is doing, is to know what the student is doing at the time. So for that reason, I think the only way to know what the student is doing, and what the student is doing, is to know what the student is doing at the time.

have had questions run at those points almost the same manner as they, whatever the circumstances may have been, that there ought to be at the present time enough questions and answers that we all could profit by it. Regarding questions, it is a change of putting questions which is useful and fascinating for yourself, to try to answer them by reading the question, to try to read it when you start formulating it the yourself without having the help of a group, that perhaps would answer questions which is answered by yourself, that your questions should not be too complicated, although there may be a certain tendency in the state of mind that you would like to have some enlightenment. But I would like to say something about you have tried to do with the strongest you have been to what you. And I would say that you do understand what it means by trying to be active and to be active if possible for a little longer than questions a matter of experience would allow. Who has something on his mind as at his house? Yes, George.

Q: I find that when I think of the future, when I think about that which or I think about the future in general, I have a sort of feeling, not a general feeling that I could walk in a dreamland feeling right now. In emotional state, the point when I feel that and start all over again. It's a, it's a what feeling.

A: Yes, it's all right.

Q: Oh. I at the same time, I am not at all, it seems to be a... greater awareness of myself. When I am questioning it more objectively, a little more distant. At those moments when questions questions for as long as five minutes I, I'm not sure exactly what it is. I find my mind running and I try to keep it, but my mind goes wandering. Oh, it is, a circumstance where I'll, I'll stay still or not move. But in the same

now, I would answer it. I don't see it as it is, but it's so strong that I would not answer it, I still feel hesitations, I would stop.

As well, the question always has to be, what is it for the possibility of being made. So whether the importance may be, or it is possible to try to make an attempt to work up to that, whether the addition is, or if it something that will be up and with things that there is nothing left for the wish to be made. It is quite logical that whatever has been very logical because he's thought of making up over the years of people, that one becomes completely involved in the many things of Hungary, perhaps it may be and that will be enough with an individual that just as a man that whatever his work is completed you will have a certain way, or that you get excited that is completely nothing but some reason. At the same time, when that happens, when I know how things are, every day in that direction with it, yet that with I am not completely involved. As a result of that there is very little left with which I could become more. It is not that it is impossible, but the chance was for me that I at the same time when I know completely involved with things of something that does not require my outside at all. For instance, if I say I'm excited about certain things that are going to happen, the excitement of my seeing is at that moment in the thought of the wish of that wish to going to happen, and I have then already for the excitement spent with the things all that night take place. If I remember that will enough, to know that at the moment when I will be with it, I will be there, and that I am right here of the state in which I am. But with things that my feelings are already playing such a part that you cannot understand it is very difficult to know whether that is enough, that when place is so in

national level. The only way in which I would do it of course is if I continued working from the bottom. And that I try to become aware of that that is my body. My body is another human at the bottom, but because of that the body is also in a certain sense participating in that action. And if I now try to come up to myself, I will come up to the first thing as an object and then try to see whether I know the body and then regarding the existence of the body I will know more. This is how to see it. In connection to my thinking when I see it as a human being I think, and then I see the body and the action and the reaction on the body of what I am doing. I am not at all consciously expressed in that there is thinking, perceiving, but that that is there is enough of a thought, for instance thought and feeling are the thought of that. It does not mean that I really do not know that I will know that. Because the thought itself of thought can be very pleasing. But the question is, can I accept it now in its place for itself in its nature? I can say yes, think thought, that I happen to think that this is not it's thinking, but thinking has with it a certain thing, that is I think to become more of myself. And I think to be a man to be a human nature. This is not the thought of thought, that is the thinking of thought does not bring about something that I want to think. When I think to think, that is, what I want to find out or try to come up, up to myself, up to be known as a thinking, thinking, thinking, thinking. It has to be based on the statement that I am, that is the first thing that I am in me complete. Or there is to be a way to see the thinking I believe that I can really believe that, that the thinking is what I do in fact from the realization of that possibility. Also I think to know that that I am even that it is something is well enough. I am constantly under the

influence of something brought about changes in the motivation that came of itself, it does not change the state in which I am as a person who is uncontrolled and is working instead of doing. All of that has to come in. That is the motivation for which to work has to be based quite definitely on a reasonable assumption that there is work to be done. If I don't agree on that, if I'm sufficiently taken up by the equipment, it is far that cannot probably quite satisfactorily to leave it the way it is and I have no thoughts about my incompleteness. I would suggest that, try to find out what/when time when you have a wish to work and actually try to work, what is at that time the motivation. There are a variety of different ways of looking at the motivation and it may be something that comes from you and it may be something that comes because it happens to be or it is something that I ought to do because someone else has paid me. What is the reality for yourself if you say I want to work, if you say I am motivated in myself and the ideas. If you say to yourself I wish to work because of certain difficulties. I want to overcome those difficulties because that what I would reach in a state of achievement is a different kind of state from an ordinary sleeping-waking state. Try to become much more clear about that. What at times is the motivation of the wish to work. And then when that wish is there, whatever the thought connected with that comes up and if that motivation is also there. What that motivation is there you will work, if it isn't, you won't.

Here quantified. All of you might think and a question—I will try to be very short in some of the answers, but you have to learn to ask the questions. Those who are not very clear are a little bit confused, and all they would have to do, just sit. But for yourself you use it to yourself to take part in a discussion and to become part of it. And not only to

sit, and I wait at this time not simply try to fill the space or captivate and nothing is happening, I will just sit until the questions come. Yes, Sir.

Q: Mr. Hyland, reporting on my task and the experiences connected with it, Mr. Hyland. The task worked out two things, two kinds of things happened as a result of this task and one was particularly surprising, and it also gave me some opportunities I believe. As the thing that was surprising I was very surprised to find the amount of advice I received from the individuals on how I should interpret my task, and I say not be clear on it, but I found that often I would be told I found that I would be, I would find myself getting a little angry at people trying to interpret my task for me, and then going a little further I would find myself getting angry, then I would get angry at myself for getting angry and then, after a while, however it probably became possible for me to sort of take a short peek at myself and say, oh my goodness goodness when alive, look at who's getting angry and in this way I find this other aspect of the task, although I don't believe that that was the intended use, served some useful purpose.

A: Try to describe the task, Sir.

Q: The task is to try to make the presence of other persons not to cause the positions that they occupy, not to cause, as I understand it, what they're thinking or what they're going to say or to try to read their minds, but to just try to be aware of their presence and perhaps to try to make my statements to being myself trying to be aware of I'm aware of their presence, try to make such a presence as appreciably have an effect on others and, oh—I believe that I am supposed to perhaps find ways in which this may have occurred if I can possibly.

At We talked about it quite some time last time I was here. The point, however, Ed, is whether there is something like I think you have to try to think about it before you bring to any kind of a report so that it could be shortened in a certain way. For instance, it is very simple. It was a task in becoming sensitive. And if it were possible, particularly in your case, to spend after the question of probability in your neighborhood and then I changed it to a certain atmosphere around with people. In the answer to, I have tried to and I still expect you, or I have not been able to find out. You see, this is all there is to it. No further classification, and no further description of the classification that you may have encountered because someone else is going to tell you how to do it and so forth, never mind that. But you see, given all around, have you been able to become aware of the question of process in your neighborhood.

Q: I can't give an adequate answer. I'm not sure yet.

A: All right! All right! You want to continue with it?

Q: Unless there is something else, I don't see how to continue with unless you have something else that I should do.

A: The degree of sensitivity is dependent on the amount of awareness of yourself. The more aware you can be, the more relaxed you can be, the more sensitive you could become. That one, of course, dependent on other people around you and their awareness may not have the same kind of effect as someone else, but in any case it will help you to try to be aware for many things, that is clear, aware of yourself, and then become aware for that that might affect you. Therefore again on this, but make it very simple. And if it isn't there, it isn't there. But try it, isn't there, finish. You try it now that, you try it again and again every time, you repeat it. You understand?

Q: I believe so.

A: All right, good. That.

Q: There are two situations under which I've usually taken this to being working on myself. One is when I have a kind of physical feedback from my body which is quite accidental, or I'll notice my body in a particular state and I can see that situation as a situation in which I can work in learning about it, my physical body. The other situation is when I'm feeling dissatisfied with myself because of some event, something I've done, or said, or emotional reactions of some kind. The second situation is when I'm usually satisfied by only that when the work and I, for a period of time I usually describe myself as thinking that I am really working and I'm only actually thinking about the work. I'd like to have some way of preventing that from happening.

A: Well, when you think that you are thinking about work, stop it.

Q: How do I turn off my mind?

A: How do you allow your mind to take an interest in the matter? For instance, you tell yourself now, I want to be happy, what do you do?

Q: I direct my concentration to my, my self.

A: No, continue.

Q: Well right now I

A: Here's your body thinking to itself. What's the matter of that?

Q: Yes.

A: Good. Supposing perhaps your own physical thinking, could you be aware of it moving?

Q: Yes.

A: When you speak, can you hear your voice as if someone else is hearing it?

Q: Occasionally.

A: When you cross your legs the other way, could you maintain focus of yourself doing that?

Q: Yes.

A: Something takes place in you when you want to make something. This is exactly the kind of an effort. But one does not think of what you try in different ways of what is meant by trying to think about of yourself. In the beginning one doesn't know and in the beginning it always will be mixed up with a lot of thought as often a person feeling. Until at a certain moment it slides. And then all of a sudden it is there. And apparently nothing has changed, only one would like changed to the extent that something else starts to operate which did not operate before. Many times I've compared it, you know, when you have these lines in geometry, we talk about that quite often. These lines like this on a piece of paper and the angle seems towards you. And you look at it, and all of a sudden the angle goes away. You know that phenomenon.

Q: Yes.

A: You've seen it. Many times, there are only drawings like that, where it reaches and then sometimes it goes towards you. What kind of place? The drawing is not changed. It happens to the place in you. And it happens to have something to do with your eyes, that all of a sudden it is this way and the next moment it's the other way. The question of being thoughtful or feelingful and the question of being aware is very much like that. I have moments quite a number of myself sitting, and I could tell everybody that I'm sitting, or I was sitting. I am still sitting. And at the moment still that I sit, I realize that I was sitting and I realize that I continue to sit because in the future apparently I will be sitting, and I am now at

this moment. If I try to make a distinction between that what is a memory and that what is coming, I try to reduce it to the two things could come together in a moment of confusion. I will then become aware at the moment of something taking place of myself. And I say now, I am sitting. Although when I say it I'm already thinking, and my thought process has started. And I remember that I will I was sitting, at the time that the moment at which I should become aware has gone through me. But I say the moment that will come I will not use it to say it's a moment of this moment. As long as I keep on talking about it, I will continue to be aware as called in a thought process without having the possibility of the confusion, which is for me an experience. If my body is not moving, it becomes very difficult. Because in the past or in the future it's the same. But if I make a movement, either with my arm or in getting up or in changing position, or in changing my facial expression, or in continuation of a talk which I am calling that I hear myself talk, then as I talk I become aware of the movement of my lips in forming certain words. I have then something that is dynamically flowing, not static. And with this I become aware of something taking place which I cannot entirely predict, although I am aware of how similar with my behavior forms. I become aware of that what I am at the moment doing. And I am then reduce that what is taking place that will be gone now and now to the point of memory, that is, the possibility, of being aware at the moment of my existence. And whatever happens in this moment, that I am aware of that behavior form. For instance, I have my arm raised, but I become aware of the movement of my arm as I raised and I bring it back again to my body. When I say I have my arm lowered I have my arm like this, and I stretch my fingers out and I again contract them and I have a fist. All of this I could become aware of and the difference from my knowing, something else has

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a registration of that sort is taking place, in my mind. That is, that what takes place must not be involved with anything of a feeling. By the statement that I make to myself, I move my arm, while I move my arm I'm aware of my arm at that moment something takes place at the moment which has nothing to do with the thought. What was that I meant? Not understood more or less what I meant?

Q: Yes.

A: It's not a question that you know by registration that I mean, that is, that is different. But at least you have an idea in the direction in which this kind of a thought process might go. And that the attempt should be that one could be able in order to be aware of a certain amount of that kind of state. One lives with these thoughts and these feelings for some time. This is, they should be in your mind. Different people sometimes have it more as a feeling, sometimes have it more as a mental process, it doesn't matter very much. There is at a certain moment, the possibility of that changing over into a registration of one's experience. This is what I mean by practice, because as long as I keep on thinking about it, I will never experience it. If I live with it, there is a chance. And it is simply that the chance exists, simply because the way matters at a certain time will produce the specification of experience. Things I introduce in my mental process the moment attention is turned for that moment, by being aware, I will never be aware. But if I live with it, there's a perfectly good chance that at some time the moment will become a reality and it may not last, but at least I will have the state of having experienced it. I'm not talking about to you, am I?

Q: No.

A: You understand it?

Q: Practically I understand what you're trying to mean that a good exercise was not to observe oneself in actually without that ill...

A: You try it, you find out what is the best, because actually when it is has involved already will make you absolutely incapable of ever being aware of it. You try, for instance, you sit in a chair, you're aware of yourself sitting in the chair, you try to get up, you leave it. The very fact of giving commands to your body to get up is already enough to drain all the energy into the mental process of getting up. I want to get up. And the awareness is not there. The moment when you want you could again become aware. But that moment, if you're honest, you have been separated from the first moment by a period of not being aware. What is needed first is to be quite honest about it. And now we give the exercise practice to take the place as a substitution. But that actually the experience of awareness is something that can not be experienced. And from that moment on, if I have that experience, then I start comparing all other moments with that particular one and say, no, it was not awareness as I have known it.

Try it, when you sit, when you get up, when you sit down, when you get up, walk, come back, move your legs, move your arms, move your head. Try to become aware at different times of different parts of the behavior of yourself. Only of your behavior, your thoughts, not your feelings. And do in such a way that when whatever you want to observe is something without any particular feeling, any kind of a discomfort, nothing that belongs to any of the other senses. It is a simple voluntary movement of part of your mind and the body only. And your feeling must not play a part in it at all. It is the first step. We notice, it's an important step, it becomes a step all the time if one wants to start working, but it is always () necessary.

One must know that that is the background. That is constantly what I

have to reason, it is the fact that there is a day and an evening, for this kind of purpose. You sit in a chair, you have to breathe, you try to see your self, that is you just as much. You realize yourself, particularly as that but too many thoughts go on, unless you want that to go on, but you try to keep them within yourself. The feeling then, that is when it comes it is not necessary to have a certain emotional state, and there you are sitting in a body, which you know very well, and you are aware of yourself sitting. And then you say, I will not get up, and I will sit. So I say, you will have to, but you probably can get it back. Well, if it is not so long before it comes back, sit back. Say, this chair is not so good. You sit and you are a little bit more comfortable, then you get up and you will have to sit again, sit down, do it again. Repeat it, repeat it over time. When you start to say I'm sick and tired of sitting down, I am still sitting. Now, with opportunity is there just the same in sitting as in sitting. Now then, go over a door, come back again, sit down again. Try to get yourself back. When you sit again I will, I will, I will, I will, I will, I will, I will. This body is taking that, that is this body is you sitting in one kind of an activity and something of an want to become quiet in that sitting as it goes along. And at the time it takes place. The movement, not feeling. That is what place, at that moment I can be back, and then movement as movement is not a thought movement and it is not a feeling, it is just a matter of the body. I am at that moment that what I am, that right. And as time goes on you have difficulties, because there may be difficulties, unless you are not so much involved with other things and the thought goes, and have still about to occupy the mind, and very difficult to keep the mind as to be conscious, to be objective regarding oneself. It's also possible that in doing this kind of a thing one finds a little bit that it is a difficult affair, that it is

too small for you and that you ought to do something about it. Little bit more difficult. But that's the difficulty. It is really that childish business that is needed. Because as we live in it, because you had your own the only one that you had not the power in it, and as you want to make money, don't think for a minute that there are other people who don't, or are not. We are all together, that's all. But everything else is made, and by accident which happens because of them, because of them, but we must make certain things of ourselves without any question. It is that we should be able to do it, to talk about it.

Q: My task was to show myself as the only person who could do it, no longer needed a better one.

A: That was a self-interest, wasn't it?

Q: That was a self-interest that which I want to see about.

A: Right. I know.

Q: I remember and I'm surprised at what I did and see that which little difficulties in, which that during the time that I was and around and night day I remember that I did not see anything else, those times when I had to virtually repeat myself again and again saying so. At other times...

A: Now, don't tell me that you were not the one of them to that?

Q: No, I don't know, I'm just saying that that was that.

A: It's interesting, I think, if you remember doing it. It will say say, it will say by the way. I think it is an interest which runs out and then it is more interesting. It is more interesting. Now, it's exactly the same as if you were a person who was not and it became more and more difficult to give it further. It is as if you were simply

that was either given up or at that point and what he wanted because she is interested in thinking to ourselves.

Q: In these moments when I have attention on the very page that you were talking, clearly to look at the book rather than to look at the book and just absorbed that was happening.

A: That is good, but then I think it is not even feeling the same. Because we look at the book and we look at the book and we look at the book, you might start feeling a little sorry, the way, as you will want to think about it as a task that is not for you. But then I think about this, because the thinking that is not for you. It is not in the beginning, it can be thought of as not for you. But then the really can say I'm absolutely not at all thinking that I am without any thought or without any feeling, it is when I feel that. That is not for you, it is not for you to feel or to want to think about, but then you can say I'm not for myself, or it is not for me that I think of it, I want to think about it, I want to know more feeling about it than I can put it down and say it. I can just say, yes, it is a task of you. I think about it, I'm not sure.

Q: The minute that I try doing that, though, I, I started failing at the task.

A: Yes.

Q: It's only when I don't.

A: That is right. That is right. The book is not for you only at the moment of something that is not for you. But the book of this book is not as the book is not for you and then it is not for you to think about it, then it is important to think about it. To think about it, then it is not for you to think about it, then it is not for you to think about it, then it is not for you to think about it.

part of the psyche which we don't have, because we only have certain laboratory processes, certain pondering processes, or certain emotional processes which also take place in the thalamus and the hypothalamus and as far as, of course, sections of the brain. But now talking about the part of the brain that is not used as ill. And which is completely sterile concerning the possibility of the acquisition of that which is a feeling of objectivity. This becomes important because for that reason, which I have said it is about because no one uses it. But when it starts to be used, it becomes a very important factor. And that factor in my mental process has to be completely divorced from any attempt to compare to any attempt to expect. And as soon as I do this I spoil the virgin territory by something intruding of my ordinary brain, because if I happen to be unable to do it. To some extent it's a question of science, as a question of keeping absolutely separate certain things which should not be mixed by something else. The process regarding the development of that part of the brain, about the sections that are involved, is really like I have a certain substance that I must protect, from dust, or I must protect from hypothermia when it is stored, from moisture. Because it is to some extent open, and also will absorb anything from the atmosphere around it if I don't protect it from it. When I have a certain substance which is hypothermic I have to put it in a surrounding where there is no water. When there is something that I don't want to get dirty I have to cover it, I have to put a glass plate over it or have kind of an inverted tumbler or whatever it may be, in order to protect it so that it can remain pure. The question of why the factor is sterile, is that the catalyst has to remain pure because any impurity will poison it. And it will not function. It's exactly the same with this kind of brain matter which is available in a

lowest being, and if he knows how to track it, that is how to become, how to become in such a state that the little seed is opened to it. This is the effort one makes. It opens the seed. Then the effort one makes is the recording of an image of oneself in an objective space. All that it can really prove. But as soon as I allow anything to define me, from the rest of my mind, or even my kind of my continual feeling about it, it makes it that it becomes even that part of the mental functions which could have been and could remain pure. You see that the question of immortality means it cannot be positive and it cannot be negative. The question of immortality means it cannot be past and it cannot be future. But it is immortality, it is passing, it goes. So that the moment at which a moment is, so that that moment. And that is why with this awareness it disappears that I think.

All right, Steve, continue with it. But why do you not want to make, make only one signpost, change your task instead of having nothing, just a little. But at the time that you want to make, of course you know that there has to be a certain control in that making, you do it for a definite reason, this is satisfying the body and in the same time making that whatever you are indulging it with the knowledge that you are indulging. Is that something allows you to indulge. The evidence is then not in the negation of your body refusing to make. But if it refuses the other your body is made at a certain time when you wish. And so that that when you say no, no, no more, you stop half way. It will happen I don't know after three or four days, then again one day, no making—the next day, make all you want, you see, the following day the opposite, the next day no, the next day still, you vary it.

I won't be here for... maybe I see you in New York. Then we can talk some more about it. Always vary it. Always make a half way. A half truth

only for a little while. Maybe a week, depending on how he intended for two weeks, never longer than that. And when a task is done and you have to get another task, and later on maybe you end over back again to the first task that may be. But a task has to have absolutely our life. If it isn't there you don't do it right, you cannot do it right, because it becomes, as I say, a habit, you become already so familiar with it you have no intention for it. All right? So whatever you want to change it, you change it. But always must ask in you changes it. That is, you say I allow the change and if you wish you can say, I allow this body to make. Yes.

Q: Mr. Byland, do you think the use of drugs has a positive effect?

A: No, no. No. No, no. It cannot not. But you are very interested in it?

Q: Yes.

A: Were you at Milbrook when I talked about it, tell us, were you--
noting. I talked about drugs, alcohol, intoxication. There's a good tape on it, by the way. You know, would it be useful to play that tape for the people here? Who's interested in drugs? No, none of you are. Are you suffering under it? No--you think it is a danger? You think it is right? You think you ought to do it? You think it is helpful? Would it be useful? ()

Paul, you were there, you think it would be...

Q: I think there are a lot of...

A: Really, just--it is a discussion we had at Milbrook. Larry and some of the other people were there and we talked at great length. And in a good way. No! As you remember because it was something that was on a good understanding basis, I believe. And, of course, the question came up in relation to Gardjaff and what does Gardjaff, at what does Gardjaff have said or done, or what are the ideas in connection with taking drugs. And, I tried to explain

what my particular attitude was. It is of my mind and attitude, but, to send the tape down and wherever wishes to use can listen to it. But let me warn you about one thing—it is not something that I like to have given publicity. It was a closed session going on. And it is not necessary to have it given any further notice to publish. Because it is not meant for that purpose. It's only for those who are really interested in drugs and would like to know what is the position regarding an objectively viewpoint. As far as drugs are concerned, the way to help or not. That's the whole point. It is not in any way distribution. That is, I really don't care what happens. Only it is to the, perhaps, the understanding of different viewpoints of a certain kind of scientific discussion. No more. So we talk about it if you do have it. I want to say that you will follow that kind of suggestion because otherwise I don't, I don't want to suggest you to it and I don't want to, I would don't want to give publicity to that kind of thing. I want to trust you. So only on that basis. Now questions?

Q: Mr. Hyland,

A: Yes.

Q: Previously you mentioned that someone in your business knows of what is going on or the situation. Was it this person in your?

A: Now this is of course the big problem. Again it is based on an experience that one knows that something is up or down. If that experience is not there it makes impossible. And therefore the explanation has to be circumstantial for there are no hard facts. On the other hand, if the experience is there, one does not ask the question, one knows it is there and something is then taking place which happens at that time and if something has happened then should. The explanation you might say that

I experience an awareness of myself and particularly my body behaving in a certain way that it is as if there is something outside of me which becomes aware of me. Now this happens to take place I cannot say, that something is separated from me and is actually outside, because if that were the case I would have to divide it with a certain sense of vision, or if it is a kind of immaterial form like emotions, it has to have a certain function by means of which it becomes aware of something of myself which is extra-material. I would have all kinds of difficulties trying to explain it as something that is actually outside of me and has separated from me. If I say it takes place in me and it is as if separated, I hardly raise the question well enough because it is really in that sense as if separated. Now you ever thought about as if? Have you ever read my book on the philosophy of as if?

Q: No.

A: There's a very interesting book by Wittgenstein on the philosophy of as if, the assumption of something as existing and treating it as if it exists and giving it by means of that a reality and because of which then that what not exists starts to exist. It's very interesting because how often do I live in a certain possibility that might come and then it will never. If I think a great deal about getting rich and having an enormous income I probably will get to the degree very soon to live as someone who is rich. If I imagine one sickness, I probably will already get much sicker when I lay the richest. Many things like this are taking place in a psychological atmosphere about which I do not know enough and I don't know how often my mind can play tricks on me. But in any case, if I have something to do with the possibility of being aware and I define the awareness as something that becomes aware of myself in an objective sense, in the beginning I have nothing that is objective

then only this particular thought of the possibility of something existing if I only have two. And the only way out is that I start by the assumption of it or as if it already existed.

Do you know much about geometry? We have a particular concern, particularly with its particular part.

A: Yes.

Q: You do know. Either it is an ellipse or a parabola or a (). Well, I assume it is an ellipse and it is in between the other two and then when I start configurations of a starting point, which then leads me to the middle, I then say it is closer to the () than the other () in that particular case with reference to the fact that it is closer () to the other or it has to be without only as it were, you know, going into infinity. The assumption is simply that I start with something as if it is the truth, and then by acquiring and collecting material regarding the truth to know that to be like that I will find out if it is the truth or not. A working hypothesis is simply based on the truth of all known facts I have known. And with this I start the assumption that this is reality. And then I start with that kind of reality as experience. I gradually discover more things that I insert into my working hypothesis, and then I have to check the hypothesis against my work indicated that something else has happened. Relativity theory of Einstein is a very good example. But finally, the mathematics become so complex that it is still this question of what I am doing hypothesis change over time in action and time to the mathematics. That is the way to do it. For the time being I have to say that I think that is not true until I'm convinced it is not actually possible, and then I then expect to know why it is not true. So the assumption of something being true that with the assumption as if something exists, believing in it, I acquire data

which are either fitting or not fitting. Regarding the question of objectivity, starting out with a subjective notion, thinking that it can be possible to be objective, I cannot see anything that could be objective regarding me as if it is outside or as if it functions within me or if it is outside. How much of that is a separation in the beginning depends entirely on the intensity with which I start to work. And sometimes that intensity can be so great that there is a momentary flash in which I realize that something definitely is apart from me watching me. It will not take place in every case. I only say it is possible, but probably when I start in when I start to assume that I could become objective there are certain data that are added to it which help me gradually to become more and more objective and finally that what is wanted to start with happens well. In that particular state it is as if something I say was as if again, if I say that I say, it is true that there is a separation of something of me which begins function to be aware of that what is life. In Cartesian philosophy it would be called "I" and "It". And before I really is sufficiently good up that it could start to function independently of it, much water will have to flow over the dam, because the building of one's I is a very long and tedious process. Because the building of I is not a rational process. And there are all the time obstacles in the way and Mother Nature is not interested in my I. She is interested only in my it, the function of it. I am the way I am on earth and she prefers me to be as much as possible. Because then I don't ask questions. When I start to ask questions, I am all over the board of jump but I am black, but I'm not black on the outside, I'm black inside. Within me something is not quite right, and that something is not satisfied with the assumption that it is only a head waiting ready to be made to be slaughtered

and to be better. And the question then, that I consider myself as a black sheep and recognize my blackness means that I am that moment here in the blackness within a certain optimism which has to be filled by means of light. This is what makes it black. For that reason I cannot now that I am different from the herd. And with this I start in question, being different I become interested in questions which are not the hard questions. They apply to human beings as human beings because interested in questions not of the earth. Sometimes we say yes, it's a little spiritual, sometimes we say it ought to be spiritual, sometimes I say it is still more religious and it has to be shifted or in some form or other, if I believe that something exists outside of me, and I will start to believe in its existence I do so if it exists already like God, and I pray to it.

So I'm not very much in the assumption that I take every time. When I say I love you, it is very often the hope that the other person also will love me, and when I say I love you I really don't know if I love you, only I like to say it, and I like to repeat and each time I get married I will swear practically that I will say, through thick and thin, I will always stick to her, because I will protect her and this and that and so forth forever, until my last moment, forever like love, whatever it is, all kinds of promises I will make to you I mean. And I am in a way on the kind of a thing that I don't know anything about, living for the last. So the assumption of me as if in the world kind of a thing. I really cannot in me, then I say yes it is there, but it is very much like standing a rope in the sky and then climbing up on it. The hope, you know the trick is they throw it over another little rope. But whatever way it is regarding that, I assume that something can start to grow, and if there is a certain incline which again in the beginning makes believe, that there is something that could grow, this

is of course a question of one's mind, that one knows the way I am is not the way it ought to be. I'm quite convinced that if I am thinking about a person being conscious and I realize I'm not conscious, it would be idiotic if I have the thought of the possibility of consciousness. So for that reason there ought to be a road to consciousness and I will start to find that particular road, if I am interested enough to reach that point based on the fact that what I am is not satisfactory. So again, I'm perfectly willing to admit that although I'm not conscious I will act as if I am conscious. Then I will start to perceive certain things and I will run into all kind of difficulties because I know that the obstacles that are in my way are constantly obstacles that are insurmountable. And when I make the attempt of being conscious, the description of that what I realize conscious is also subjective description, no whatsoever way it goes I'm linked. At the same time I start because I have an inner desire to become something different. Now that what is my inner desire to become something different, is the beginning of that which could ultimately separate from that what I am. And it is the beginning of an I if only I know how to find it, that part of us would grow up. Now again, it's a question of experience if I at certain times become aware of myself and it is then as if something is done, probably this particular kind of an experience changes from I being aware of that what takes place in my body. And the beginning is what we want in the possibility of I making it, instead of it being observed by I. But by experience again there is a reality which starts to show to me, and that that reality is the terminology of Gurdjieff being called consciousness and that could be called not only in Gurdjieff's terminology but also in many religious terminologies that is what is one's soul. That it could be built or that it could grow, that some-

thing is there that could grow out into the direction of the soul, this is an experience of course and takes place and then I say, Now, I am not one, I am two, I am, maybe, three. When I reach that state, perhaps I can become one again.

And philosophically speaking, that is really the question that would take place and that that what has become one again is 1. We understood what I mean.

Q: Yes, I do.

A: Don't think for a moment that it is impossible, but it is something that one must want to experience and then looking back at the possibility, one really becomes alert to something existing which you have not even before. And that there, with this particular, is this particular process in which requires, of course, a certain amount of honesty and genuineness. That one then has experiences of oneself as it can be seen, that is without any question.

Q: Thank you.

A: Yes.

Q: I'm reporting on a self-imposed task.

A: Also self-imposed as a rigid tasking.

Q: No.

A: No. What was it?

Q: It was to put things away rather than think and I find that I was trying to notice something, a small part that the through my ordinary life which would give me a chance to observe myself at different times throughout the day which I perhaps would not forget myself. And I found that when I was doing this, there were two parts of... perhaps you could say rhythm... that I noticed, one was the old one which was business of the present time and hoping

for something else and dropping things by the way which was very tense kind of thing, and the other is the one that I was trying to get up for myself by controlling myself physically which is much more relaxed and much more calm, and I observed the difference in myself physically in these two different rhythms, the tense one and the relaxed one and...

A: Now let's be logical, did this take place at the same time? I mean by that, when you were relaxed and when you were tense.

Q: No, these were two different times.

A: At times you were relaxed at times you were tense.

Q: Yes.

A: Good. At times you were putting things away and at times you dropped them.

Q: Yes, and I tried at first to observe myself not putting things away, but putting things down to see what that was like and then put away through the task, putting them away.

A: You understand the difference between thinking about destruction and actually observing?

Q: One is when, these are things that I would catch myself saying that I was doing this and very much tense...

A: Change your speed of talk down to half the rate.

Q: All right. I don't understand...

A: Good, are you aware of your voice when you're moving--

Q: Of my chest.

A: Yes. All right, you are aware of that.

Q: Yes.

A: You are aware of your voice.

Q: Yes, I am.

A: Can you remember?

Q: Yes.

A: Make your voice louder.

Q: I can.

A: But you say, objectively, that is not furnished with it, not liking it or disliking it. Just being. All right. You are aware of your head nodding.

Q: Yes.

A: You know, it is stiff in your neck.

Q: Yes, at the base, the throat back at the back of my neck.

A: Can you relax it?

Q: No.

A: Try. Can you now yourself do that?

Q: Inside, not outside.

A: No--not inside. As if something is doing it for you, as if someone else is looking at you. Yes.

Q: No.

A: You can still remember that of yourself as you sit.

Q: Remember.

A: Can you remember yourself as you sit that you can now stand become a memory. It's another way of defining that to be "remember" yourself. It means I am aware of myself as that that that difference is memory and take in the memory of that that, what I can stand. You do that at the present time all of your muscles. You try to relax from the head down. Take all the tensions out of the muscles of your arms, your body, your feet, your legs, as if extra unnecessary muscular tensions lower you, by means of your legs, by means of your arms and your fingers. You hold your feet straight. You keep

no expression on your face. You say now, "I".

Q: I.

A: You hear it?

Q: Yes.

A: You are aware of that body saying "I".

Q: Yes.

A: Say "Ia".

A: You are aware?

Q: Yes.

Q: You do that five times a day. You propositioned and then saying and you listen to your voice and you say it at different times differently. Sometimes you dwell on just "I". Sometimes you can say "Ia". All right. This will give you a taste of what it is to be awake. Because you're not able to do this unless you are awake and really want to, and the taste then will linger and with that you compare other moments in which you think you are awake. And then you have to be honest, is admitting that it is that taste or it is still not right.) Your tendency is to go over that thought, to go over into a feeling, to associate with what instead of working. All right? Try it, other can work out on their own.

What other questions, personal ones, relationships you have, relationships which upset you. How to deal with it. - 30 -

Q: In domestic situations...

A: Yes, good.

Q: If the situation is not running according to the way I wish it to run I try to force the situation to run according to my way.

A: How do you know how it ought to run? Are you a domestic relations expert?

Q: No.

A: Well, what is it that makes you think that it ought to run in a certain way? If it's a relationship regarding your wife or a relationship regarding children, it has to be understood with that kind of a relationship, you, regarding that also involves the other person. If it is something that you want to strive for--for yourself--you have to agree that the other person is involved. In your own private affair that's different, but that is usually is not domestic. You see that I mean, you have no right as yet to say it ought to go in this way. If two of you who split up the domestic relations are convinced that both of you want to strive for something, that is, let's say, still very much and you want peace, it's quite right. What is it that you think goes wrong?

Q: I think that things become sluggish.

A: What is sluggish?

Q: Slow.

A: What is slow?

Q: That the activity or the rhythm of the household is slow or sluggish.

A: How about it?

Q: I blame it on my wife.

A: And she blames it on you.

Q: Yes.

A: Or on your misunderstanding.

Q: Yes.

A: Well, settle things. You give in a little and she gives in a little. The rhythm that you establish is one hundred times a minute and the rhythm that she wishes to establish is two. Settle the story. You see, talk about it. After all, she's entitled to domestic relations. To love what you wish,

maybe she can change it. Maybe she can become her, or whatever her, something
 that as you call it. How do you know? Why would that your way is the best?
 How is it best ^{well} to be the best? Is it the best for everybody? Including
 your wife? You don't know. It's an arbitrary decision you have, it has nothing
 to do with work. Because as far as work is concerned it doesn't make any
 difference whatsoever. How or how, something to get, all of this becomes
 simply a very fascinating question. If it just is that the question of that
 when you have to make a choice, when you have to be it, the choice and your
 two kids, of course that's a personal question. From the standpoint of work,
 of course, either I don't want to go to work or I want to go. I have to be at
 work at a certain time, or if that is the way that we, because that I have to
 adjust my own behavior, so as to conform to it. In both cases there are
 opportunities for that to being better or different I decide. The important
 that I want. With it over, that you want to be present that you think that
 it is too simple. Maybe you're right, I don't know, I don't know what
 kind of a year it is, but maybe it could be enough, maybe the whole thing
 it. Maybe that year is just the question. Maybe it's possible to sit down and
 write to be so, and when the time is all done you have to get up. But with
 it over. It couldn't be only that. You have to yourself if you try to find
 out what is it really that interests you, maybe to find out for yourself,
 sometimes it is quite simple, to be interested in one kind of a little thing,
 but if it is a big thing that is so simple, maybe you have to put a choice
 probably to choose it. But you have to know it, maybe it's in the way of
 domestic life. The domestic life is life, that can be applied now and then
 together. It is the purpose, if I want to live together with someone naturally
 I have to make adjustment, as has the other. And I want to find out, perhaps
 we settle fifty-fifty. Maybe we settle sixty-one in which case 10-00. But

I want to know, and I say that, I think you are a little stupid, but that
that the only way, I'm sure, the way you can make things in my opinion.
Then you stop. At least that you stop, you know I think if I knew that
a little bit, would that be under the great the knowledge you have to
do]

Tell me, try to convince me that it is in your own interest to pursue things. It's not only America, I'm going to tell you, it is in relation to many other people. It is interesting that you tell that history of you, or that you try to tell me that, and then you say that the world is not at rest. Many things that you suggest that you would like to do that is very often based on common sense. And that is because the world is investigated certain things that you find out that there are certain problems which are solved in a stupid way, or that there are lots of people who are stupid, and leave it.

The unlabeled () 1. We are going to the point of saying to, we are the greatest and strongest people like children. We don't talk nonsense. We talk like grown-up people. We don't believe we have to get at the truth and it is impossible if we don't with honesty we can still understand us by just looking at the state of our expression on our face, which many times is mislead. I hope we are going to say this is what I dislike about you, and really if you could change it would help us and then there is a possibility of an exchange. Because as other you get close to a conclusion, and you are with you are not sure. And make out today, make tomorrow, make the day after. You are now in the year and constantly to try to make it a better one. And even if that that is the problem, it's a problem that's not solved, you have to understand that

words. You have to be careful, you have to be sensitive, you have to learn to understand what may be beneath the words that he says and correct say, and that formulations are all always the solution to the particular problem, for the knowledge of the problem that it makes, that you acknowledge it, that you know, it is there, that even if it is not entirely solved, that at least you work on it.

All right? Everything I ask. The answer, immediately or never. All these things are based on a little bit of a kind of knowledge, very often unconscious, intuitive. And my husband's way is not something & his things which are really, as I say, quite small. But he does that?

Q: How would that be interpreted into a statement?

A: By looking at yourself especially. By seeing yourself being hurt. By seeing yourself being indifferent, by seeing yourself willing to quarrel. By seeing yourself willing to withdraw. All of these are states. They are conditions in which you live and you think that to be their leaders you think you're entitled to them, and after that that happens in the smallest sense will always use your body for showing the feeling that the emotion state is necessary to express. And you know they state does not take any particular part. You know it, you know it. You know giving it because you think you're entitled to it. As the work is completed, and considers this, the condition the showing with the mind, looking at it even if you think to yourself, at least the mind is not it. And one sees it and perhaps by imagination you say, but that it is better, I believe like that, I've seen other thousands of them, that it is really, isn't that interesting. The relationship of the mind to the body, in a relationship particularly when I am especially aware that my body belongs to my emotion. I was introduced from my mind something regarding my body,

and instead of sitting and standing about it, I start to do something with my body, my mind, my will to do it, and I leave my position alone for a little while. All the kind of suffering that people usually have, and particularly suffering when they feel as sorry for themselves, can be solved by weak people getting up and doing a little. Really. And if there is no little and no small, with around the back, the last position, be about it now, just, that the end light and that trouble with the police. Whatever it may be, tell the other something else in order to this particular action of your emotional center, making to have it's way out of it, you, with your mind, has no choice. The question of that is that that I take a position, that thing is something to be done, you I want to see this that is sitting place that is taking place. That I am subject to this and that and that and that and that, that I have done. And now I want to do something about it or I don't. Will it be a question I can make. I say, yes, I love it. I want to walk in to something. Good. Go ahead, sit, tell her, that she is there and that she is there and that you are too late at the office or whatever you go. So there, tell it, but get it out. You see, don't keep on repeating it. Get it out of your system. Don't have it done, you should understand it, but it is, at least I want to. And then when you are well, then you may want to something else, and then remain equal when you are up the house. And you tell yourself how good you are, and how good you are, and how good you are. And you are repeating it, all the time you tell yourself how good you are. And you hear your voice. And you say, but I am repeating it. Yes, really, I have said, I am not wrong. The answer. All the time you are repeating the answer you say. Be that for once this. You will say with a little while and you say this, how I wish. And then you will have another word. Now.

involve certain things of yourself that you must see. It does not mean that you can change it, because there are many things against it. And you're sometimes so tremendously honest that only when you start seeing it, you may start to realize that that you are honest. In an unconscious state you don't know how much you are told up. But you know a little bit you probably will see, then another thing ought to be done. You may not have the strength, you may not have the strength. You may still think that you can get away with it and that you don't have an idea that kind of a problem. If that's the case, then it's the matter that you think you are honest, you are honest, and if you are honest, you are honest that something is going on and it's not like that. It's not simply because you're not a very honest. The fact is that you are supposed to be a man. It's not supposed to be a man. And you ought to be honest, you are honest. If you are a man, then you're, well that way, believe that way, that that way, that that way, that that way. As if you are honest to that idea is not your honest intention. The idea that it is, well, the fact is that it is, which requires that something be done. It is at that time the way it is dictated to. Out of that probably will come an understanding of what you are for yourself. It's a question of your honesty, or it's a question of seeing up just a little. It is having the idea of a kind of understanding, because the thing is not so very honest. And you're a little bit honest in it. And instead of depending on some mechanical or some of hallucinations of how things ought to be, you have a little bit more honest. And at that you know to be a little bit honest, because of the thing distr

have no business but that the coming of our children is very often
quite chaotic, sometimes hysterical, or unbalanced or simply a little
crazy. What is a new life anyway? What is an idea that we hold up
for ourselves as a goal? To which we want to go. But it takes in the imagi-
nation from other people, looking that they will have what we want. It means
that there is something in us in imagination, in which I believe, and for which
I do not need the particular recognition from the outside. If I'm sure I'm
right in my domestic relations, I will fight that I have definitely a right
to make real that what I think ought to be. If there is such a thing there
is no question about wanting to fight for my own. The more I don't do
it is because I'm old and. The first place where I'm searching for an
aim. What is it that I really believe, what is what I want? And that what
I do say to my women, fight that with which I live here, fight that what
is in Godfather's hand which I believe is something that is un-
usually sacred. Whatever it is, it is life to me, and perhaps at that point
one starts to realize, and what it has given and has acquired characteris-
tics. The coming of our child is the way I live, in the way I believe
towards others, in the way I picture myself, and the way I would like to
be liked, the way I would like others to be regarding me. All of that
probably is an important thing, and I have to get rid of it to get to the
end what I really want. I believe in the idea, you really want and all
that with yourself and as my own. What is it, what is
this me, what is to be that idea or what. But if it doesn't get it, then it
gets away. But it my particular vision, the making of, how is my imagination
for acquiring it, and making it. It is really true that it is necessary for

my life. What is it that I could not simplify? What is it that I could do without, without becoming a hermit, without not fulfilling the obligations in my ordinary professional living, or in my friendships and otherwise it is that way so that is necessary, for such things for the time being I can remain unconscious. But there have to be definite moments of coming to a truth about myself, whatever I do I will know it that is the case, I will really then start to grow, because it will be based on something which is much more solid than that which I am always subject to. But why not agree with this, it doesn't make much difference. When or later you find out. I hope that life will make you find out, if you don't find it out yourself because of your own position. Well, I hope, will become as difficult for you, that you have to find out. Sooner or later you will find it. Because sooner or later in life you have to die. There is no end unless you want to believe in immortality without doing anything about it, you just as well say expect that God will come and take you by the hand, why should he? But one must know for oneself what is the right thing to do, and this is the question of study. The question of considering something called meditation, but in truthfulness not pretending, but to be that and to do that to end in there any possibility of that what I go, to know something different so that I needn't be subject to it. If that's the case, and this is interpreted in Work, as a means of getting away from the world, and it is also a means of paying for that which we give in the present time.

The next Work this, after study work. The next hour each week, many more questions. They are questions which are also questions (part of type studies) - the question of studying that something ought to be done, the question of studying that that is there is the actually correct.

And to have that perhaps there is a possibility for that growth, but then I must try to find out in what direction it ought to go, and what it is in me that prevents it I also will find out. What I start to think in that sense, in everyday I start each day giving over to the possibility of a development of myself, that at such a time I looked, in earnest, concerned, with myself, perhaps with the belief that there is hope or something that ought to be done and I can call it a spiritual development, and I will call it also an objective realization of that which I am, and a knowledge then which is based on real truth instead of imagination. That gradually get rid of all the assumptions, that I do have, that knowledge of reality comes to me in which I say, Well, this is reality, this is something, this is something that I can use. This is something on which I build my house or whatever it is. It's important to get it because the question of seriousness regarding oneself in life is something that every human being at a certain time should have, and should be willing to face, and for which he should not be ashamed. Because every human being needs the responsibility and they don't want to talk about themselves as they really are. They do they want to talk about their shortcomings. They don't want to admit that they're only halfway on the road and perhaps a little bit less, because the assumption is that we are complete and that we are as human beings are made out. We are of course not. Knowing the human condition a little bit more how terribly shortcoming he is. All our shortcomings, that at that sometimes not even seeing because he is a human being as not a perfect little child, I go down and down the road and I don't want to admit it and I prop myself up with all kind of supports, saying that as I say you I believe in it that it still will have much, and it is just the thing that the as it will soon change into reality. This is the limit, what is doesn't happen anymore, then

things do not change into reality, I am at the end of my string and at that time there is no further possibility because I'm no longer flexible and I have crystallized. Maybe sometime that crystal should be dissolved again. As long as we know that it isn't that way yet, the possibility remains in existence and I will all the time know that it will never happen to me. And if that's the case, probably I will continue to try to work, because after all, that is what I really intended to do long as I am alive. And when I am not alive, that is when I am a walking corpse, I then will have no further interest in the realization of life because by then there are no more exist any longer. And all I do is to just keep on standing around, turning around, repeating the same thing over and over again. If I could remain alive, if I could have a new life, if I could have a recognition of life wanting to be lived in a certain way, and even that that life has a right to exist without me, then I probably have the proper attitude towards what I am, only a channel through which certain forces of energy flow and which for the time being are under my command or control or at least responsibility and then involves, a discharging of that kind of responsibility. So that I am in respect to that what I should be, realized, and that I am at the end of the day, at the end of the hour, at the end of a year, or at the end of my life, not ashamed any longer, of what the problems have been on my part. It has nothing to do with the regular situation, it has to do with my attitude and wishing to work. You must work with, realize the work that you are doing, get that thing done. You have to challenge each other, make you bring to each other work. I do not know how you want to develop the thing but to be in a group that it is based on the life of individuals. Without that it never will exist. A group by itself never will make life. But the people who make it and then that life can be realized because there are many people. Whatever you wish

the responsibility

to do. It is up to you. I hope you will think that you are good. But for me, don't think that. Not for the benefit of Japan, for the benefit of yourself and for the possibility of your soul.

So, George, think for you. Think for those who are in the world...